THE RULES OF I'TIKÂF

Maulana Mufti Muhammad Taqi Usmani
Translated into English by Mahomed Shoaib Omar

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INTRODUCTION TO THE AUTHOR

The Author of the book, Justice Allahmah Mufti Muhammad Taqi Usmani is the son of a great âlim, Allamah Mufti Muhammad Sham *rahimahullâh 'alayhi* who wrote some one hundred books including the well-known *Tafsîr* of the Qur'ân entitled Ma'riful Qur'an in eight volumes, and is ranked amongst the great Ulema of the Indo-Pak continent.

The author himself a distinguished *Âlim* was born in 1943. Under his distinguished father's tutelage and guidance, he graduated with honours in the different branches of Islâmic learning from the Islâmic university established by his father namely, Darul Uloom Karachi, at the young age of sixteen. He also read books of *Hadîth* and *Fiqh* [Law] under his father and received special training from him in the Intricacies of Law, the derivation of legal rules [*Istinbât*], the giving of *Fatâwa* [legal opinions], and the writing of legal treatises.

After graduation, he taught various subjects at the Darul Uloom and is presently Professor of *Hadîth* and Law, and also its vice rector. In addition, he obtained M.A. and L.L.B. degrees, both with distinction, from the University of Karachi.

Apart from teaching *Hadîth* and *Fiqh* at Darul Uloom Karachi, he is also:

i) Judge of the Shariat Appellate Bench, Supreme Court of Pakistan.

ii) Representative of Pakistan in the Academy of Fiqh, a body consisting of leading jurists representing Muslim countries, and established by the Organisation of Islamic Conference with a view to conducting research in Islâmic Law and providing solutions to modem problems on a continuous basis.

iii) Permanent adviser to the Government of Pakistan in relation to the enactment and application of Islâmic Law in that Country.

He continues to play an active and pivotal role. in the Islamisation process carrying on in Pakistan. He drafted the *Hudûd* Ordinance, relating to Islâmic Criminal Law, one of the first Islâmic Laws which was promulgated in Pakistan since its creation. He was formerly a member of the Council of Islâmic Ideology, a body responsible for making recommendations to the Government on the. implementation of Islâm in Pakistan. In his capacity as judge, he has written important judgements, foremost among them being a recent judgement on the question of RMM (stoning of married adulterers to death). This judgement which runs into about 80 pages is regarded as the most comprehensive and analytical exposition of the subject ever written.

As author he has written a number of books and articles. He is also editor of a monthly journal entitled Al-Balâgh which has acquired a large following in Pakistan. Moreover, he has delivered papers at many international conferences and seminars.

In this short introduction, it is not possible to set out his academic contributions in detail. Suffice to say that his writings include:

i) An invaluable introduction and comment on the outstanding work *I'la Us Sunan*, which is published in 12 volumes and covers the entire field of Islâmic Sciences that earned him the title "Apple of Pakistan" (in ARABIC).

ii) *"What is Christianity?"* a well-researched and in depth analysis and refutation of Christian Doctrines in the fight of their historical development (in URDU and ARABIC).

iii) *"Ulumul Qur'ân"* and *"Usul Ul Tafsîr"*, a comprehensive book exceeding 500 pages which is compulsory reading for every Muslim, on the principles of the interpretation of the Qur'ân, the compilation of the Qur'ân, the nature of revelation, the meaning of *"Seven Qira'âts"* and related matters (in URDU).

iv) *"The Status of Taqlid in Sharî'Ah"* which is a unique analysis and exposition of the meaning of *TAQLID*, its historical development and its various categories (in URDU).

v) *"The Methodology of Ijtihad in Contemporary Times"*, which is compulsory reading for every student of Islâmic Law interested in solutions to modem problems. (in ARABIC).

vi) "Takmilah Fathul Mulhim" a commentary of *Sahîh Muslim*, recently published, that includes a discussion of important modem day problems and their solution, and hailed as an academic work par excellence. (in ARABIC).

In short, the academic status of the author has been beautifully summarised by the well-known and great *muhaddith* of our times of Riyadh, Saudi Arabia, Allamah Al-Muhaddith Shaikh Abdul Fattah Abi Guddah in the following words:

'Your Sheikh, the great allamah and Mufti, Maulana Muhammad Shafi rahimahullah 'alayhi aroused in his brilliant Son, the ingenious Allamah, distinguished muhaddîth, and talented jurist and litterateur, Muhammad Taqi Usmani, the determination and zeal to complete Fathul Mulhim. (i.e. the abovementioned (vi) commentary of Sahîh Muslim).

PREFACE

I'tikâf is one of the beautiful forms of worship prescribed by the *Sharî'ah*, and practised by Muslims all over the world, especially in the Holy month of Ramadhân. The *Sharî'ah* has laid down specific rules and procedure for *I'tikâf* which are discussed in detail in books of *Fiqh* [Law].

Unfortunately, experience shows that few people are fully aware of these rules. Each year, hundreds of Muslims have the honour of performing *I'tikâf* but, due to this unawareness, their practice does not always conform to the prescribed procedure.

Friends, therefore, suggested that I write a booklet in Urdu on the subject for the benefit of the ordinary Muslim who intends to perform *I'tikâf*, stating therein essential principles in a simple, clear and concise manner.

I, accordingly, commenced the writing of this book in the state of *I'tikâf* itself, and thereafter by the *Fadl* of ALLÂH completed it.

By the grace of ALLÂH Almighty this humble effort was received with much favour and widely acknowledged by the Muslims of Pakistan. The need for an English translation, for the benefit of English readers, was then expressed by some people.

I therefore deem it a privilege that my learned brother Mr. Muhammad Shu'aib Omar undertook this responsibility, and translated the booklet into English with ability and competence.

I have read the translation, and have found that he, in the course of his work, has taken all the care and precaution necessary for the translation of religious books. May ALLÂH bless him with the best of rewards in the Hereafter and honour him with strength and *tawfiq* to carry out similar works in the service of Islâm.

Finally, I request the readers of the booklet to remember me and the learned translator in their prayers during *I'tikâf*.

Muhammad Taqi Usmani
Darul Uloom Karachi, Karachi – 14, Pakistan
6th March 1985 (14/6/1405 A.H.)

TRANSLATORS NOTE

The book is essential reading for persons wishing to perform the noble and meritorious Ibâdah of *I'tikâf*. It contains all the important and necessary rules and covers practically all situations faced by a person performing *I'tikâf*. It should be taken along and constantly referred to for the duration of *I'tikâf*.

The original work in Urdu has been written in a uniquely simple and clear style. The translator has attempted to bring out this simplicity and clarity whilst adhering to the original as closely as possible. Imperfections in usage and grammar are therefore bound to creep in, and the translator asks for the reader's indulgence in this regard.

The author Justice Mufti Maulana Murammad Taqi Usmani, who is the revered teacher of the translator, is an internationally recognized and eminent scholar and jurist of Islâm. He is the author of numerous books, and articles on various subjects in the Urdu and Arabic languages. A translation of some of these works into English will be of immense benefit to English readers, having regard particularly to the extreme shortage of authentic literature on Islâm in English, the author's extremely penetrating insight into modern conditions and developments, and in depth knowledge of Islâmic Law.

May Allâh Almighty render this book a source of benefit and guidance for all, and accept this humble effort.

Mahomed Shoaib Omar
Durban
South Africa
23rd March 1985
1st Rajab 1405 A.H.

PART ONE: FADÂ'IL OF I'TIKÂF

Introduction

From amongst the methods of *'Ibâdah* prescribed by Allâh, some enjoy a special attraction. One of them is *I'tikâf*. In this *'Ibâdah* a person abandons all his worldly attachments, associations and works and enters the mosque. He dissociates himself from everything and directs himself only to Allâh. For a period of time and in complete seclusion and by virtue of engaging in *dhikr* and repentance, a special relationship with Allâh, a special (spiritual) situation *inabah ila Allâh* [to turn repentantly to Allâh] is created. This is a unique and distinguishing status amongst all the *'Ibâdah*.

Hadrat 'Ata al Khurasani states that the example of the person performing *I'tikâf* is like a man who comes and lies in the courtyard of Allâh and says: *'O Allâh, I shall not move from here until you forgive me.'*[1]

Moreover, the distinguishing feature of *I'tikâf* is that as long as he is in this state, every moment is recorded as *'Ibâdah* - his sleeping, his eating and drinking and his every movement is treated as *'Ibâdah*.

The wisdom behind the *Masnûn I'tikâf* of Ramadhân is that there is no better certain method than *I'tikâf* in deriving benefit from the *fadîdah* of the Night of Qadr. Every Muslim knows that Allâh has concealed the precise date of occurrence of this night so that Muslims may indulge in *'Ibâdah* in the odd nights of the last ten days. However, it is normally difficult for a Muslim to spend every moment of the night in *'Ibâdah*. In fact, in accordance with human necessities, certain portions of the night have to be spent in other matters besides *'Ibâdah*. On the contrary, if a person is in a state of *I'tikâf* he will be considered as being engaged in *'Ibâdah* even if he is sleeping at night. In this way, he will derive the *fadîlah* of spending every moment of the auspicious Night of Qadr in *'Ibâdah*. This *fadîlah* is of such an elevated status that the little effort of ten days bears no comparison.

The Holy Prophet *Sallallâhu 'alayhi wasallam* had a special liking for *I'tikâf*. Consequently, he paid special heed to *I'tikâf* in Ramadhân every year. Once, he spent the whole month of Ramadhân in *I'tikâf*, on another occasion he spent 20 days in *I'tikâf*, and usually he performed *I'tikâf* of ten days every year. On one occasion, due to a specific reason, he was unable to, perform *I'tikâf* in Ramadhân. As a result, he kept fast for ten days in Shawwal and performed *I'tikâf*.[2] In another year, the Holy Prophet *Sallallâhu 'alayhi wasallam* was unable to perform *I'tikâf* because he was on a journey. In the next year, he made *I'tikâf* for twenty days in Ramadhân instead of ten days.[3]

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1 Badai'-us- Sanai'
2 Sahih Bukhari
3 Nail-ul-Awtâr

Until it was not fixed that the Night of Qadr would appear in the odd nights of the last ten days, it is established that the Holy Prophet *Sallallâhu 'alayhi wasallam* performed *I'tikâf* in the whole of Ramadhân. It is reported from Abû Said al-Khudriî *Radiallâhu anhu* that on one occasion after performing *I'tikâf* for the fast 20 days in Ramadhân, the Holy Prophet *Sallallâhu 'alayhi wasallam* said:

'In order to find the Night of Qadr, I made I'tikâf of the first ten days of Ramadhân. Then I made I'tikâf of the middle ten days Then it was shown to me that the Night of Qadr is in the last ten days. Hence, whoever amongst you wishes to make I'tikâf with me, he should do so.[4]

Thereafter, it was the practice of the Holy Prophet *Sallallâhu 'alayhi wasallam* to perform *I'tikâf* in the last ten days of every Ramadhân.

The importance and significance of *I'tikâf* is illustrated by the fact that the Holy Prophet *Sallallâhu 'alayhi wasallam* always performed it and never abandoned it absolutely.

Apart from this, the Holy Prophet *Sallallâhu 'alayhi wasallam* is reported to have said in one *Hadîth*:

"Whoever performs I'tikâf for one day for the sake of seeking the pleasure of Allâh, Allâh will place between him and the fire of Hell three trenches, the distance of which will exceed the distance between the Heavens and the earth.[5]

Furthermore, in another *Hadîth*, reported on the authority of Hadrat Husayn ibn 'Alî *Radiallâhu anhu* the Holy Prophet *Sallallâhu 'alayhi wasallam* is reported to have said:

"Whoever performs I'tikâf for ten days in Ramadhân, such act will be like two Haj and two 'Umrah."[6]

Al-Tabrani reports the same *Hadîth* in the following words:

The I'tikâf of the ten days of Ramadhân is like two Hajj and two 'Umrah.[7]

It is related in one *Hadîth*:

"Some people become pegs of mosques (that is, they sit in the mosques at all times). The angels are the companions of such people. If these people sometime become absent from the mosque,

4 As-Sunan-ul- Kubra (Baihaqi)
5 Hakim
6 Kanz-ul-Ummâl
7 Majma-us-Zawâid

the angels seek them. If they become sick, the angels visit them; and if they fall in need, these angels assist them."[8]

The *fadîlah* of this *Hadîth* is attained by performing *I'tikâf*, which is a very great *fadîlah*.

Ahâdith Relating to *I'tikâf*

We set out below certain *Ahâdith* relating to *I'tikâf* together with a brief commentary thereon.

Hadîth One:

"Hadrat 'Ayesha Radiallâhu anha reported that the Holy Prophet Sallallâhu 'alayhi wasallam used to perform I'tikâf in the last ten days and nights of Ramadhân until Allâh took his life. *Thereafter, his pure wives continued to perform I'tikâf."*[9]

This *Hadîth* illustrates the importance of *I'tikâf*, namely, that the Holy Prophet *Sallallâhu 'alayhi wasallam* always performed it. The *I'tikâf* of the pure wives of the Holy Prophet *Sallallâhu 'alayhi wasallam* will be, mentioned below. The rules relating to the *I'tikâf* of women are set out at the end of this booklet.

Hadîth Two:

"Hadrat Abdallâh ibn 'Umar Radiallâhu anhu reports that the Holy Prophet Sallallâhu 'alayhi wasallam used to perform I'tikâf in the last ten days and nights of Ramadhân. Hadrat Nâfi Radiallâhu anhu (who transmitted this Hadîth from Ibn Umar Radiallâhu anhu states that ibn Umar Radiallâhu anhu showed him the place in the mosque where the Holy Prophet Sallallâhu 'alayhi wasallam used to perform the I'tikâf."[10]

Hadîth Three:

"Hadrat Nafi Radiallâhu anhu reports from Ibn Umar Radiallâhu anhu that when the Holy Prophet Sallallâhu 'alayhi wasallam used to perform I'tikâf his bedding was laid for him, or his bed was placed for him, behind the pillar of *repentance."*[11]

The Pillar of Repentance [*Ustuwana al-Taubah*] is that pillar in al-Masjid al Nabawî whereupon the repentance of Hadrat Abû Lubâbah was accepted. Behind this pillar is the place where the Holy Prophet's *Sallallâhu 'alayhi wasallam* bedding was laid and bed placed at the time of *I'tikâf*. Presently there is a pillar at this place known as *Ustuwana al Sarîr* which words have been engraved thereon. This pillar is closely connected to the Western wing of the *Rawdah Aqdas*.

In any event, this *Hadîth* proves that it is permissible for the person performing *I'tikâf* to lay bedding in the mosque. If a person cannot sleep on bedding, then he is permitted to place a bed. However, it is better that, for a few days, such provision and care not be taken, but rather

[8] Al-Fath-ur-Rabbâni
[9] Sahih Bukhari and Sahih Muslim
[10] Sahih Muslim

that the person sleeps in simplicity upon bedding. In view of the fact that the Holy Prophet *Sallallâhu 'alayhi wasallam* was a Prophet, he performed many acts that the Ummah may deduce or know the permissibility of such acts. Consequently, by placing a bed, he showed its permissibility. However, it is preferable for Muslims generally to arrange to sleep on bedding, unless there is a valid excuse.

This *Hadîth* also establishes the fact that there is no objection to a person performing *I'tikâf* every year in the same place in the mosque. Firstly, however, one must not make such an arrangement that such place has compulsorily been demarcated for *I'tikâf*, and that it is necessary to perform *I'tikâf* there. Secondly, one cannot for such purpose remove a person who has made prior provision and has secured such place. In view of the fact that *I'tikâf* is a great *'Ibâdah*, it is certainly not permissible to fight and wrangle to secure a specific place or to cause harm to a Muslim or hurt his feelings.

Hadîth Four

'Hadrat 'Ayesha Radiallâhu anha reports that the Holy Prophet Sallallâhu 'alayhi wasallam used to perform I'tikâf in every Ramadhân. Hence, when he performed Fajr Salâh, he went to the place where he used to perform I'tikâf. The narrator states that Hadrat 'Ayesha Radiallâhu anha also asked the Holy Prophet Sallallâhu 'alayhi wasallam for permission to perform I'tikâf. The Holy Prophet Sallallâhu 'alayhi wasallam granted permission to her, and so she pitched a tent in the mosque.

Hadrat Hafsah Radiallâhu anha heard of this and so she (also) pitched a tent in the mosque. And Zaynab Radiallâhu anha (also) heard of *this, and so she also pitched another tent in the mosque.* So, *when the Holy Prophet Sallallâhu 'alayhi wasallam completed the Fajr prayer, he saw four tents installed (One belonging to him and three to his pure wives). He asked: "What is this?" He was informed that the tents belonged to his pure wives. He replied: "Why did they do this? Is it due to piety and righteousness? Remove these tents, so that I may not see them."" Consequently, the tents were removed. And so the Holy Prophet Sallallâhu 'alayhi wasallam did not perform I'tikâf in that Ramadhân, to the extent that he performed I'tikâf in the first ten days and nights of Shawwal."*

It is a matter of reflection in this *Hadîth* that the Holy Prophet *Sallallâhu 'alayhi wasallam* initially granted permission to Hadrat 'Ayesha *Radiallâhu anhu* to perform *I'tikâf*, but thereafter, when his other pure wives installed tents, he prohibited all from performing *I'tikâf*.

The reason for this (and Allâh knows best) appears to be that the home of Hadrat 'Ayesha *Radiallâhu anhu* was so closely attached to the mosque that the door thereof opened into the mosque. Consequently, if she put a curtain alongside her door and performed *I'tikâf*, she would not have been forced to repeatedly pass in front of men to attend to necessities - but, on the contrary it would have been as if she performed *I'tikâf* in her own home. As opposed to this, the

[11] Ibn Majah

homes of the other pure wives were at some distance from the mosque. Therefore, if they performed *I'tikâf* in the mosque, they would be bound to repeatedly enter and leave the mosque to go to their homes, and for women to perform *I'tikâf* in this manner was not liked by the Holy Prophet *Sallallâhu 'alayhi wasallam*. Hence, the Holy Prophet *Sallallâhu 'alayhi wasallam* said that this manner of performing *I'tikâf* was not a pious act for a woman. However, when he removed the tents of the other pious wives, he also removed that of Hadrat 'Ayesha *Radiallâhu anhu* so that there may be no cause for complaint on the part of the other pious wives. Moreover, he also did not perform *I'tikâf* so as not to hurt the feelings of Hadrat 'Ayesha *Radiallâhu anhu*. He then performed *I'tikâf* in Shawwal to compensate for the omission. In this way, the Holy Prophet *Sallallâhu 'alayhi wasallam* accommodated the rights of Allâh and the rights of his pious wives - *Subhanallah*!

In any event, many benefits are attained from this *Hadîth*. Firstly, it is permissible to enclose a place by means of curtains, etc. for the purpose of *I'tikâf*. In the next *Hadîth* we learn that a Turkish tent was pitched for the Holy Prophet *Sallallâhu 'alayhi wasallam*. However, the enclosing of the place is permissible only if no harm is caused to other persons performing I1ikiLf or prayers. If harm is so caused, the *I'tikâf* should be performed without enclosing any place. Consequently, some 'Ulama' have stated one of the wisdoms behind the removal of the tents as. being the possibility that the mosque will become overcrowded and narrow by the pitching of too many tents.

The second point to note from this *Hadîth* is that it is not permissible for a woman to perform *I'tikâf* without the permission of her husband. If she performs *I'tikâf* without such permission, the husband has the right to terminate such *I'tikâf*. Moreover, if the husband has given such permission, he may withdraw same if the benefit of not performing *I'tikâf* becomes known. However, it must be clear that in the event of breaking the *I'tikâf* after commencing in this way, it is necessary to make *Qada' I'tikâf* of the day in which it was broken. If the *I'tikâf* was not commenced at all then *Qada'* is not obligatory [*Wâjib*]. It is apparent from the above *Hadîth* that the pure wives (of the Holy Prophet *Sallallâhu 'alayhi wasallam*) did not commence *I'tikâf*.

Thirdly, it must be noted that women should not perform *I'tikâf* in the mosque. However, if the house of a woman is closely attached to a mosque so that if she performs *I'tikâf* in *purdah*, it will not be necessary for her to leave the mosque, and there are no men in her vicinity, then such woman may perform *I'tikâf* together with her husband. However, it is most preferable that she performs *I'tikâf* at home.[12]

Hadîth **Five:**

'Hadrat Abû Sa'id al-Khudri Radiallâhu anhu reported that the Holy Prophet Sallallâhu 'alayhi wasallam performed I'tikâf in a Turkish tent in the first ten days of Ramadhân. Then he performed I'tikâf in the mid the ten days. Then he raised his head and said. "Performed I'tikâf of the first ten days for the purpose of searching the Night of Qadr. Then I performed I'tikâf of the

[12] Fath-ul-Mulhim

middle ten days for this purpose. Then I was told by Allâh that this Night of Qadr is in the last ten days. Therefore, whoever wishes to Perform I'tikâf with me, he must perform the I'tikâf of the last ten days. This night was shown to and thereafter 1 was caused to forget it. Now I saw myself prostrating in water and clay in the dawn of the Night of Qadr. Consequently search for this night in the odd nights of the last ten nights. Hadrat Abû Sa'îd reported that it rained on that night. The mosque leaked because it was made of grape branches. My eyes saw the Holy Prophet Sallallâhu 'alayhi wasallam in such a situation that there were traces of water and clay on his forehead in the morning of the twenty-first of Ramadhân.[13]

We learn from this *Hadîth* that the essential benefit of *I'tikâf* in Ramadhân is the acquisition of the *fadilah* of the Night of Qadr. Consequently, as long as it was not shown to the Holy Prophet *Sallallâhu 'alayhi wasallam* that the Night of Qadr will occur in the last ten days, he performed *I'tikâf* of the first and second ten days in search of this night. Once it was shown to the Holy Prophet *Sallallâhu 'alayhi wasallam* that the Night of Qadr will appear in the last ten days, he himself performed *I'tikâf* in these days and encouraged his Companions to do so.

In this year, it was also shown to the Holy Prophet *Sallallâhu 'alayhi wasallam* that the Night of Qadr will be such a night that the Holy Prophet *Sallallâhu 'alayhi wasallam* would make *sajdah* in water and clay in the morning thereof, that is, the land would become wet as a result of rain. Consequently, it rained on the twenty-first night and the Holy Prophet *Sallallâhu 'alayhi wasallam* made *sajdah* during the *Fajr* prayer on wet ground. Hence, for that year it was fixed that the Night of Qadr was the twenty-first (of Ramadhân). This does not, however, mean that the Night of Qadr will in the future always appear on the twenty-first (of Ramadhân). The most preferred opinion is that the Night of Qadr will alternate in the odd nights of the last ten days (of Ramadhân).

This *Hadîth* also indicates that it is not necessary to take too much precaution in order to avoid clay or dust on the forehead at the time of *sajdah*. There is no objection if a little clay or dust attaches itself to the forehead.

The essential point to note from this *Hadîth* is that although the Holy Prophet *Sallallâhu 'alayhi wasallam* was free of sin and of the highest status, he nevertheless exerted the utmost effort in order to obtain the *fadîlah* of the Night of Qadr to the extent that he spent the entire month of Ramadhân in *I'tikâf*. We are to a greater degree in need of this *fadîlah*. Accordingly, we should take even greater care in attaining this *fadîlah*.

Hadîth **Six:**

'Ibn Abbâs Radiallâhu anhu reports that the Holy Prophet Sallallâhu 'alayhi wasallam said, "The person who performs I'tikâf is protected from sins, and all his good deeds are written for him as if he himself does them.[14]

[13] Mishkât
[14] Mishkât

The meaning of this *Hadîth* is that one great benefit of *I'tikâf* is that a person is protected against sins for the period he spends in *I'tikâf*. All those sins which he performs outside, he is now restrained from committing them. However, it is the mercy of Allâh *Subhanahu wa ta'âla* that he will be, rewarded for all those good deeds which he performed outside and which he is unable to perform due to being in a state of *I'tikâf* - these deeds will continue to be written in his book of deeds. For example, a person used visit the sick, or help the poor, or attend the *majlis* of an '*âlim*, or travel *tabligh* or learning - and he is unable to do such work by virtue of being *I'tikâf*, then he will not be excluded from the reward of these good deeds. Rather, he will receive the reward of these deeds as if he himself did them.

Hadîth **Seven:**

"Hadrat 'Ayesha Radiallâhu anha reports that when the Holy Prophet Sallallâhu 'alayhi wasallam used to perform I'tikâf he lowered his head towards her (whilst he was sitting in the mosque). Thereupon, she combed his hair, and he did not enter the home except to attend the call of nature."[15]

The Holy Prophet *Sallallâhu 'alayhi wasallam* used to be in the mosque and Hadrat 'Ayesha *Radiallâhu anha* in her home. The Holy Prophet *Sallallâhu 'alayhi wasallam* used to slightly extend his head out of the mosque, and enable Hadrat 'Ayesha *Radiallâhu anhu* to comb his hair. In the *riwayah* of Abû Dawûd it is reported that he used to get his hair also washed in this way. In another *riwayah*, it is reported that only the flooring of the door intervened between the Holy Prophet *Sallallâhu 'alayhi wasallam* and Hadrat 'Ayesha *Radiallâhu anhu.* We also learn from the *riwayah* of Abû Dawûd and Musannaf ibn Abû Shaybah that on some occasions Hadrat 'Ayesha *Radiallâhu anhu* used to be in a state of menstruation when combing the hair or washing the head (of the Holy Prophet *Sallallâhu 'alayhi wasallam*).

In this way the following rules are known from this *Hadîth*:

1. It is permissible for the person performing *I'tikâf* to wash the head or comb the hair provided that he remains in the mosque and the water drips outside.

2. Another person may do the combing or washing and such person may be outside the mosque. A woman whether in a state of menstruation or not may also do such combing of the hair or washing of the head.

3. If some portion of the body of the person performing *I'tikâf* protrudes outside the mosque, his *I'tikâf* is not broken. Provided that only such portion may protrude outside that a viewer will not construe or understand that the whole person is outside the mosque.

[15] Mishkât

4. A person may go to his home to attend the call of nature. The details of this rule will appear under the discussion on the rules of *I'tikâf*.

Hadîth Eight:

"Hadrat 'Ayesha Radiallâhu anhu reports that the Holy Prophet Sallallâhu 'alayhi wasallam used to pass a sick person whilst in I'tikâf, whereupon he used to ask of his condition without stopping or turning from the road.[16]

The meaning of this *Hadîth* is that when the Holy Prophet *Sallallâhu 'alayhi wasallam* used to leave the mosque to attend to the call of nature, and he came across a sick person on his way, then he did not stop by at the sick person or turn from the road in order to visit him, but he asked of his condition whilst walking on.[17]

We learn accordingly that if the person performing *I'tikâf* leaves the mosque for some valid *shar'î* reason, then he must not stay outside for one moment without any need thereof and beyond necessity. However, whilst walking along the road he may permissibly talk to someone or ask the condition of a sick person. However, he cannot stop or change his road for such purposes. Hence, Hadrat 'Ayesha *Radiallâhu anha* also acted on this. According to one narration, she used to go to her home during *I'tikâf* for the sake of necessity, and, if there was a sick person there, she enquired of his health whilst walking - she did not stop for this.[18]

Hadîth Nine:

'Hadrat Safî'ah Radiallâhu anha the wife of the Holy Prophet Sallallâhu 'alayhi wasallam reports that she visited the Holy Prophet Sallallâhu 'alayhi wasallam whilst he was in I'tikâf in the last ten days of Ramadhân. She sat for a while with the Holy Prophet Sallallâhu 'alayhi wasallam and spoke to him. Then she stood up and turned in order to return home. The Holy Prophet Sallallâhu 'alayhi wasallam stood up in order to leave her, so that when she reached the door of the mosque near the door of Hadrat Umm Salmah Radiallâhu anha two men of the Ansâr passed. They greeted the Holy Prophet Sallallâhu 'alayhi wasallam (by saying salâm). The Holy Prophet Sallallâhu 'alayhi wasallam replied at their behaviour: "Hold on, this woman is Safî'ah, daughter of Huyayy, and nobody else." The men replied in amazement: "Subhanallâh, O Prophet." And it was distressing to them (that) the Holy Prophet Sallallâhu 'alayhi wasallam nurtured the thought of their cherishing (wrong ideas). The Holy Prophet Sallallâhu 'alayhi wasallam thereupon replied, "Shaytân is as near to man as his blood and I was afraid that Shaytân did not place wrong notions in your heart."[19]

1. Firstly, we loam that there is no objection to speak to a person who comes to meet one in a state of *I'tikâf*. However, one must avoid vain and unnecessary talk in the state of *I'tikâf*.

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16 *Mishkât*
17 *Mirqât*
18 Jami'-ul- Usul (on the authority of Muwatta)
19 Sahih Bukharî

2. Secondly, we also learn that it is permissible for a woman of the home to come to the mosque for the purpose of meeting the person performing *I'tikâf*. However, two points must be noted in this regard: firstly, that the woman must observe proper *purdah,* and secondly, she must come at such a time that the possibility of meeting or encountering men is the least - there is no basis of permissibility in the *Hadîth* for women to come without *purdah* or dressed immodestly.
3. Thirdly, it is permissible to accompany the person who comes to meet to the door of the mosque, but it is not permissible for him to leave the mosque or go outside.
4. Fourthly, the person performing *I'tikâf* may permissibly chat or talk to his wife in the state of *I'tikâf* in privacy. However, it is not permissible to indulge in sexual activity of any kind, as will appear in the next *Hadîth* of Hadrat 'Ayesha *Radiallâhu anha*.
5. The Holy Prophet *Sallallâhu 'alayhi wasallam* informed two Ansâr Companions that the person leaving was Hadrat Safî'ah *Radiallâhu anha* because she was dressed in *purdah* and accordingly not recognisable to strangers. It is clear that the honoured *Sahâbah Radiallâhu anhum* would never conceive of any wrongful act on the part of the Holy Prophet *Sallallâhu 'alayhi wasallam*. However, by so informing the two *Ansâr* companions, the Holy Prophet *Sallallâhu 'alayhi wasallam* has taught us that a person, not withstanding his status, must refrain from and avoid all situations which lead to accusations, blame and reproach. He must clear the air (by clarification) in every situation in which there is the possibility of wrong notions being conceived in relation to him.

Side by side, we learn that it is not only permissible but also preferable for a person to clarify a matter in order to remove or dispel doubts or wrong notions held in regard to him. Hafiz ibn Hajr states that *'ulâma'* and pious people must take particular note of this and observe same. The reason for this is that if the people generally nurture wrong notions about them they will not be able to derive religious benefit from them.

***Hadîth* Ten:**

Hadrat 'Ayesha Radiallâhu anhu reports that the correct procedure for one who perform I'tikâf is that he does not visit the sick, nor does he attend a funeral, nor does he touch a woman or kiss her, nor does he have intercourse with her, nor does he leave for a necessity except that necessity which is unavoidable and from which there is no escape."[20]

In this Hadîth, Hadrat 'Ayesha *Radiallâhu anha* explains many of the acts which prohibited in a state of *I'tikâf*. These matters are explained in detail the heading relating to the rules of *I'tikâf*.

***Hadîth* Eleven:**

"Hadrat Ibn 'Umar Radiallâhu anhu reports that when the Holy *Prophet Sallallâhu 'alayhi wasallam was at Ja'rânah (a place) on his return from Tâif, Hadrat 'Umar Radiallâhu anhu asked him: 'O Prophet Sallallâhu 'alayhi wasallam, I took a vow [nazr] in the time of Jâhiliyah that I will perform I'tikâf in al-Masjid al-Haram for one day. Now, what is your opinion in this regard? The*

[20] Mishkât (on the authority of Abû Dawûd)

Holy Prophet Sallallâhu ʻalayhi wasallam replied: ʻGo and perform I'tikâf for one day.' Hadrat ibn 'Umar Radiallâhu anhu states that the Holy Prophet Sallallâhu ʻalayhi wasallam had given Umar Radiallâhu anhu a slave from the booty of war. So, when the Holy Prophet Sallallâhu ʻalayhi wasallam (at the battle of Hunayn) freed the prisoners of war (who had been reduced to slavery), 'Umar Radiallâhu anhu, whilst in I'tikâf, heard their voices saying: 'The Holy Prophet Sallallâhu ʻalayhi wasallam has set us free.' Hadrat 'Umar asked the people: 'What is this event? They replied: 'The Holy prophet Sallallâhu ʻalayhi wasallam has freed the prisoners of war.' Umar Radiallâhu anhu thereupon told his son: ʻAbdallâh, go to that slave girl and set her free."[21]

The general rule is that if a person has taken a vow [*nadhr*] in a state of *kufr*, then it is not obligatory [*wâjib*] upon him to fulfil such a vow after becoming a Muslim. However, the Holy Prophet *Sallallâhu ʻalayhi wasallam* ordered Hadrat 'Umar *Radiallâhu anhu* to fulfil his vow because, although its fulfilment was not obligatory, it was a source of reward. It, therefore, follows that if one is ordered to fulfil a vow taken in a state of *kufr*, then to a greater extent is it necessary for one to fulfil a vow [*nadhr*] of performing *I'tikâf* taken in a state of Islâm.

Consequently, the origin of *I'tikâf* of *Nadhr* [vow] is established by this *Hadîth*. We also learn that the Nadhr of a day's *I'tikâf* is permissible.

Ju'rânah is a place some distance from Makkah situated on the road to Ta'if. The Holy Prophet *Sallallâhu ʻalayhi wasallam*, on his return from the battles at Ta'if, spent the night at this place, and thereafter proceeded to Makkah where he performed ʻUmrah. In view of the fact that this place was near al-Masjid al-Haram, Hadrat 'Umar *Radiallâhu anhu* posed the question and then proceeded to perform *I'tikâf*.

We also learn from this *Hadîth* that it is permissible for a person performing *I'tikâf* to enquire about the situation (outside the mosque) from people, having regard to the fact that Hadrat ʻUmar *Radiallâhu anhu* enquired from Hadrat Abdallâh ibn ʻUmar *Radiallâhu anhu* upon hearing the noise of the prisoners of war who were set free. These prisoners of war ran to and fro in the streets of Makkah in joy, and, upon this, Hadrat 'Umar *Radiallâhu anhu* enquired of their situation.[22]

Moreover, we also learn from this *Hadîth* that it is permissible in a state of *I'tikâf* to free a slave or to enter into dealings such as *Nikâh*, *Talâq*, etc.

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21 Sahih Bukhari and Sahih Muslim - Jami'-ul-Usul

22 Sahih Bukhari: Kitab-ul-Jihad

PART TWO: MEANING AND REALITY OF *I'TIKÂF*

Meaning of I'tikâf

The reality of *I'tikâf* is that a person remains in the mosque for a certain period with the intention [*niyyah*] of *I'tikâf*. There is no time limit prescribed - for whatever time is spent in the mosque with the intention of *I'tikâf*, such spending of time will constitute *Nafl I'tikâf*. However, a period of ten days is prescribed for the *Masnûn I'tikâf* of Ramadhân - the *sunnah* will not be fulfilled for a period less than ten days. Similarly, in the case of *I'tikâf Wâjib* (that is, a person who has taken a vow to perform *I'tikâf*), it cannot be fulfilled in a period less than one day and one night.[23]

Who may perform I'tikâf

1. It is necessary for *I'tikâf* that a person be a Muslim and sane. Hence, the *I'tikâf* of an insane person or a *kafir* win not be valid. However, just as a minor child may perform *Salâh* or keep fast, similarly such minor may perform *I'tikâf*.[24]

2. A woman may also perform *I'tikâf* in her home by setting aside a specified place for *'Ibâdah* and performing therein such *I'tikâf*. However, it is necessary for her to obtain her husband's consent for such *I'tikâf*. Moreover, it is essential that she is not in a state of menstruation and *nifâs*.

3. It is a condition of *I'tikâf Masnûn* and *I'tikâf Wâjib* that a person be in a state of fasting. Hence, if a person is not in a state of fasting, he cannot perform these categories of *I'tikâf*. However, fasting is not a condition in the case of *Nafl I'tikâf*.

Place of I'tikâf

For male persons, *I'tikâf* can only be performed in the mosque. The most blessed and preferred *I'tikâf* is that performed at al-Masjid al-Haram in Makkah. The next most preferred *I'tikâf* is that performed at al-Masjid al-Nabawl in al-Madinah. Third in order of preferability is al-Masjid al-Aqsa (in Al-Quds). Fourthly, any *Jâm'i* Masjid. However, it is not necessary to perform *I'tikâf* at a *Jâm'i* Masjid. On the contrary, *I'tikâf* may be performed at any masjid where prayers are said five times (each day) in *jama'at*. If a masjid is such that five time prayers (each day) are not said therein, then in such an event there is a difference of opinion among the '*Ulamâ*. Some scholars are of the view that *I'tikâf* may be performed at such a masjid although it is not preferable.[25]

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[23] Badai'
[24] Badai'
[25] Shâmi

Categories of I'tikâf

1. ***I'tikâf Masnûn***: This refers to that *I'tikâf* which is only performed in the month of Ramadhân during the last ten days thereof commencing on the twenty-first night and terminating upon the sighting of the moon of Shawwal (that is, on the eve of *Eid-ul-Fitr*). It is termed *I'tikâf Masnûn* because the Holy Prophet *Sallallâhu 'alayhi wasallam* performed *I'tikâf* every year in these days.

2. ***I'tikâf Nafl***: - This refers to that *I'tikâf* which may be performed at any time.

3. ***I'tikâf Wâjib:*** - This refers to that *I'tikâf*.
   (a) which becomes *Wâjib* because of making *nadhr*, that is, taking a vow, or
   (b) which becomes *Wâjib* as *Qadâ* for rendering void a *Masnûn I'tikâf*.

In view of the fact that the rules for each of these categories differ, they are dealt with separately below.

PART THREE: MASNÛN I'TIKÂF

Meaning and effect of Masnûn I'tikâf

The *I'tikâf* which is performed in the last ten days of Ramadân Mubârak is known as *Masnûn I'tikâf*. The time for this *I'tikâf* commences upon completion of the twentieth day (of Ramadhân), that is, with effect from the setting of the sun, and remains until the sighting of the Shawwal moon (*Eid* moon). In view of the fact this *I'tikâf* commences from the twenty-first night (of Ramadhân) - and the night commencing from the setting of the sun - it is therefore necessary for the person wishing to perform *I'tikâf* to enter the *hudûd* of the mosque on the twentieth day such tune before Maghrib so that the setting of the sun takes place whilst he is in the mosque.

The *I'tikâf* of the last ten days of Ramadhân is *Sunnah* al-*Muakkadah'ala al-kifayah*. This means that if one person, who lives in a particular area in which a mosque is situated, performs *I'tikâf*, then in such an event the *sunnah* is fulfilled on behalf of all the members of that area. However, nobody in the entire area performs *I'tikâf*, then all the members of the area wig be liable for the sin of failing to fulfil a *Sunnah*.

Responsibility of members of an area and main feature of I'tikâf

1. It is clear from the foregoing that it is the responsibility of every member of the area or township to ascertain in the beginning whether any person is to sit for the *I'tikâf* in their mosque or not.

2. However, it is not permissible to cause some person to sit by giving him payment or money because it is not permissible in the case of *'Ibâdah* to give or take money or wages.[26]

   If no member of a particular area is able to sit for *I'tikâf* due to circumstances of necessity, then in that event arrangements must be made to cause some person from another area to sit.[27]

The outstanding pillar of *I'tikâf* is that a person remains for the duration of *I'tikâf* within the *hudûd* of the mosque. Save and except for the necessities of nature (see details later), he must not leave the *hudûd* of the mosque even for one moment. For, if he leaves the *hudûd* of the mosque for one moment without a valid *Shar'î* reason (the details of which are dealt with later), the *I'tikâf* is rendered void.

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[26] Shâmi
[27] Fatâwa Darul Uloom Deoband (Complete)

Meaning of Hudûd [Boundaries] of mosque and importance of determination thereof

Many people do not understand the meaning of the *hudûd* of the mosque and on this basis their *I'tikâf* is rendered void. Accordingly, it is important to understand carefully the meaning of this term.

In common parlance, the entire boundaries of the mosque are considered as the mosque. But from the view point of the *Sharî'ah*, it is not necessary for the entire boundaries to constitute the mosque. According to the *Sharî'ah*, only that portion will constitute the mosque which the builder of the mosque has fixed as the mosque and has made same *Waqf* as *masjid*.

The explanation to this is that it is one thing for a portion of the land to be a mosque and another for a portion of the land to be made *Waqf* for the necessities of the mosque. According to the Sharî'ah, a mosque will only be constituted by that portion which the builder thereof has demarcated as the mosque, that is, for no other purpose except the performance of *Salâh*. But, there is a portion virtually in every mosque which from the view point of the *Sharî'ah* does not qualify as the mosque - but which has been made *Waqf* for the necessities of the mosque. For example, *wudhu khana*, *ghusl khana*, place for *istinja*, place for *Salâh* of *Jamaat*, quarters of the *Imâm* and *muadhdhin*, store rooms, etc. The rules of the mosque are not from the viewpoint of the *Sharî'ah* applied to these portions. Hence, it is permissible to go to these portions in the state of *janabah*, when it is not permissible to enter the mosque itself in such a state. It is clearly not permissible for the person performing *I'tikâf* to enter these portions relating to the necessities of the mosque. On the contrary, if the person performing *I'tikâf* enters these portions without a valid *Shar'î* excuse, his *I'tikâf* is rendered void.

In some mosques, those portions relating to the necessities of the mosque are clearly separate and distinguishable from the actual mosque itself so that it is not difficult to determine this. On the other hand, in some mosques, the portions relating to necessity are so closely connected with the actual mosque itself that every person cannot distinguish between the two -and until the builder of the mosque does not expressly indicate that that portion is not part of the mosque, one cannot determine this.

Accordingly, if a person wishes to perform *I'tikâf*, he must first ascertain from the builder of the mosque or the trustees the precise *hudûd* of the mosque. The trust of the mosque should also, as far as possible, make clear and distinguishable the *hudûd* of the mosque. In this regard, it is preferable that a plan clearly demarcating the *hudûd* is affixed to the notice board of every mosque. In any event, those who gather to perform *I'tikâf* on the twentieth day of fasting should at least be verbally instructed in regard to the precise limits of the *hudûd* of the mosque.

In those mosques wherein the *wudhu khana* is virtually connected with the mosque itself, the people generally regard the *wudhu khana* as part of the mosque and walk to and fro therefrom in the state of *I'tikâf*. One must understand clearly that the *I'tikâf* is rendered void in this

manner. The *wudhu khana* are not part of the mosques themselves. Hence, it is not permissible for the person performing *I'tikâf* to go there without a valid *Shar'î* excuse. Consequently, one must ascertain from the trustees of the mosque before sitting for *I'tikâf* the fine of demarcation between the mosque itself and the *wudhu khana*, that is, the point where the *hudûd* of the mosque ends and the point where the *hudûd* of the *wudhu khana* begins.

Similarly, the stairs of the mosque which is used to gain entry into the mosque is also generally excluded from the mosque itself. Hence, it is not permissible for the person performing *I'tikâf* to go there without a valid *Shar'î* excuse. In some mosques, the *haud* [pond] which is built in the courtyard is also excluded from the mosque itself. Consequently, it is necessary to ascertain in this regard as to the boundaries separating the mosque from the pond, and as to where the *hudûd* of the pond commence.

In those mosques where the place for *janâzah* is built separately, such place is excluded from the *hudûd* of the mosque. It is not permissible for the person performing *I'tikâf* to go them.

In some mosques, the *Imâm's* or *Muadhdhin's* quarters are built together with the mosque itself. These quarters are also excluded from the mosque itself, and accordingly, it is not permissible for the person performing *I'tikâf* to go there. In some mosques, a room is built attached to the mosque for the private needs of the *Imâm*. This room also will be excluded from the Mosque itself as long as the builder of the mosque has not demarcated it as part of the mosque, and, accordingly, the person performing *I'tikâf* cannot go there. On the other hand, if the builder of the mosque has made an intention to include it as a part of the mosque, then the person performing *I'tikâf* may go there.

In some mosques, a place is built to teach children immediately attached to the mosque itself. It is not permissible for the person performing *I'tikâf* to go to this place also as long as the builder of the mosque has not deemed it as part of the mosque.

In some mosques, a place or room has been built to store mats and other appurtenances. The *hukm* for this place is also that it will not constitute part of the mosque as long as the builder has not demarcated it as part thereof, and, therefore, the person performing *I'tikâf* cannot go there.

The extent of the importance of determining the *hudûd* of the mosque for the purpose of *I'tikâf* is clear from the foregoing explanation. Consequently, the person performing *I'tikâf* must, before commencing such *I'tikâf*, properly ascertain from the trustees of the mosque the *hudûd* of the mosque.

Once the *hudûd* of the mosque has been determined then, one cannot for the duration of the *I'tikâf* leave the *hudûd* even for one moment without a valid *Shar'î* need, otherwise the *I'tikâf* will be rendered void.

Leaving the mosque on the grounds of Shar'î necessity

By the term *Shar'î* necessity, we mean those necessities on the basis of which the *Sharî'ah* has permitted the person performing *I'tikâf* to leave the mosque. The *I'tikâf* is not rendered void if the person so leaves by virtue of such necessities.

These necessities are, as follows:

1. The need to urinate or defecate, that is, to attend to the call of nature.
2. The need for *ghusl* of *janabah* when it is not possible to make *ghusl* in the mosque.
3. The need to make *wudhu* when it is not possible to make *wudhu* while in the mosque.
4. The need to bring food and drink when another person is not available to do so.
5. The need of the *Muadhdhin* to go out for the purpose of calling *Adhân*.
6. If *Jumu'ah Salâh* is not performed in the mosque wherein *I'tikâf* is performed, the need to go to another mosque to perform *Jumu'ah*.
7. The need to move to another mosque in the event of leaking, etc. of the mosque.

Apart from these needs, it is not permissible for the person performing *I'tikâf* to leave the mosque for any other purpose. Now, we shall, *insha* Allâh, explain details of each of these needs.

10.1 Call of Nature

(a) The person performing *I'tikâf* can leave the mosque to attend the call of nature, that is, to urinate or defecate. In so far as urinating is concerned, he must go to the place nearest the mosque where it is possible to urinate. In regard to defecation, if a toilet has been built attached to the mosque, and if it is possible to defecate therein, then he must go there. It is not permissible to go to another place. However, if a person cannot defecate due to his nature or because of extreme difficulty at any place besides his home, then it is permissible for him to go to his house for this purpose, even if a toilet is available near the mosque.[28]

If a person does not have this difficulty, then he should utilize the toilet of the mosque. If such a person leaves the mosque toilet and goes to his house, then his *I'tikâf* is rendered void according to Some '*Ulamâ.*[29]

(b) If the mosque does not have any toilet, or if it is not possible to attend the call of nature therein, or in the case of extreme difficulty, then in such events it is

[28] Shâmi
[29] Shâmi

permissible to go home to attend the call of nature, notwithstanding the distance of such home.[30]

(c) If the home of a friend or a relative is present near the mosque, it is not necessary to go to his friend's or relative's home to attend the call of nature. Despite this, one is permitted to go to one's home even if it is situated at a distance in comparison to the home of such a friend or a relative.[31]

(d) If a person owns two houses then he should go to the nearer one to attend the call of nature. If he goes to the further home then his *I'tikâf* is rendered void according to some *'ulamâ*.[32]

(e) If the toilet is occupied, then it is permissible to wait until it is vacant. But it is not permissible to remain even for one moment once the need is fulfilled. If one remains, then the *I'tikâf* is rendered void.[33]

(f) It is permissible to make *Salâm* to someone or to reply to a *Salâm* or to talk briefly in the house or on the way to the toilet and on return, provided that one does not stop for such brief talk.[34]

(g) It is not necessary to walk briskly on the way to the toilet or on return. It is permissible also to walk slowly.[35]

(h) On the way to the toilet to attend to the call of nature, one must not stop at the instance of another. While walking, one must indicate to such other person that one is in a state of *I'tikâf*. One cannot stop for this purpose. If one stopped for some time at the instance of another, then his *I'tikâf* is rendered void. This applies to the extent that if a debtor has on the road stopped the person performing *I'tikâf* then according to Imâm Abû Hanifah *Rahimahu-Allâh* the *I'tikâf* is rendered void. The *I'tikâf* is not rendered void by virtue of this necessity according to Imâm Abû Yusuf and Imâm Muhammad *Rahimahuma Allâh*. Imâm Saraksî *Rahimahu-Allâh* has on the basis of ease and facility manifested a preference for the viewpoint of the latter two.[36]

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30 Ibid.
31 Ibid.
32 Ibid. and A'alamghiri
33 Barjandi
34 Mirqât
35 A'alamghiri
36 Mabsut

However, precaution demands that one must not stop on the road under any circumstances.

(i) It is permissible to smoke a cigarette upon leaving to visit the toilet provided that one does not have to stop for this purpose.

(j) If any person who has gone to his house for the purpose of attending to the cad of nature, then it is permissible for him to make *wudhu* therein, after attending to the call of nature.[37]

(k) *Istinjah* is embraced by the term “attending to call of nature.” Hence, if a person suffers from the disease of urine drops, he can go outside for the purpose only of *istinjah*. For this reason, the jurists have set forth *istinjah* as a separate ground of necessity entitling a person to leave apart from the ground of “attending to the call of nature.”[38]

10.2 Ghusl

It is permissible for the person performing *I’tikâf* to leave the mosque for the purpose of *Ghusl* of *Janabah* in the event of emission of semen.

This is subject to the explanation that if such a person can make *Ghusl* whilst remaining in the mosque, for example, by sitting in some big tub and performing *Ghusl* in a manner that the water does not fall in the mosque, then it is not permissible for him to go outside.

However, if this is not possible or there is extreme difficulty then he may go outside for *Ghusl* of *Janabah*.[39] If there is a *Ghusl Khanah* in the mosque, then he must perform *Ghusl* there. However, if there is no *Ghusl Khanah* in the mosque, or it is not possible to make *Ghusl* therein for some reason, or if there is extreme hardship, then one can perform *Ghusl* in one's home.

Apart from *Ghusl* of *Janabah*, it is not permissible to leave the Mosque for any other Ghusl. It is not permissible to leave the mosque for the purpose of *Jumu’ah Ghusl* or a *Ghusl* to cool oneself. If one has left the mosque for this purpose then the *I’tikâf* is rendered void. However, if one wishes to make *Jumu’ah Ghusl* or cool oneself, then he must adopt such a course that the water does not drip into the mosque. For example, he must sit in some tub and bathe himself, or make *Ghusl* at the corner of the mosque in such a way that the water drips outside the mosque.

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37 Majma-ul-Anhar
38 Shâmi
39 Fath-ul-Qadir

In short, in the case of *Masnûn I'tikâf* one should not leave the mosque for *Jumu'ah Ghusl* or for the purpose of cooling oneself by means of *Ghusl*. On the other hand, one can do this in the case of *Nafl I'tikâf*. In such a situation the *I'tikâf* will not be effective for the period one spends outside in *Ghusl*.

(a) If such a place is present in the mosque that the person performing *I'tikâf* can make *wudhu* therein whilst himself remaining in the mosque and the water drips outside the mosque, then it is not permissible to go outside the mosque for *wudhu*. In such a situation, it is not permissible for the person performing *I'tikâf* to go to the *wudhu*.

In some mosques, water tanks have been installed for those performing *I'tikâf* in such a manner that the water of the tank drips outside the mosque, but the person performing *I'tikâf* remains within the mosque. If such facility is available in the mosque, then it must be utilised. If such facility is not available, then instead of performing *wudhu* by tap, one should arrange with a person who is not performing *I'tikâf* to bring water in a container, and thereafter one should make *wudhu* in a corner of the mosque in such a manner that the water drips outside the mosque.

(b) If this is not possible in any mosque, then it is permissible to go outside the mosque to the *wudhu khana* for *wudhu*, or if there is no *wudhu khana*, then to a nearby place.[40] This applies to all forms of *wudhu* whether for *fardh salâh* or *nafl 'ibâdah*.

(c) In those situations where it is permissible for the person performing *I'tikâf* to go outside for the purpose of *wudhu*, it is permissible for him to use *miswâk*, toothpaste, apply soap, rub oil on body parts together with making *wudhu*. However, after *wudhu* it is not permissible to stay outside the mosque for even one moment or stop on the road.

10.3 Eating

If a person has another available to bring food and water for him to the mosque, then it is not permissible for such a person performing *I'tikâf* to leave the mosque for the purpose of fetching food. If, however, he does not have available any person to bring food and water, then it is permissible for him to leave the mosque to bring food.[41] However, the food must be brought to the mosque and eaten therein.[42]

Such a person moreover must bear in mind that he must leave the mosque at a time when he is able to receive the food. But if he has to wait for some time to receive the food, there is no objection.

40 Shâmi
41 Al-Bahr-Ur-Râiq
42 Kifâyat-ul-Mufti

10.4 Adhân

(a) If a *muadhdhin* is performing *I'tikâf* and he has to leave the mosque for the purpose of giving *Adhân*, then it is permissible for him to go outside. But he must not remain there after giving the *Adhân*.

(b) If a person is not a *mu'adhdhin* but he wishes to give *Adhân* for a particular time, then it is permissible for him to leave the mosque for the purpose of giving *Adhân*.[43]

(c) If the door of the minaret of the mosque is situated within the mosque, then it is absolutely permissible for the person performing *I'tikâf* to climb the minaret because it will constitute part of the mosque. However, if the door of the mosque is outside the mosque itself, then apart from the need to give *Adhân*, the person performing *I'tikâf* is not permitted to climb such a minaret.[44]

10.5 Jumu'ah Salâh

(a) It is preferable that *I'tikâf* be made in such a mosque where *Jumu'ah Salâh* is performed so that it is not necessary to go outside for *Jumu'ah*. However, if no *Jumu'ah Salâh* is said in a particular mosque and only five times *Salâh* is said therein, then it is permissible to perform *I'tikâf* in such a mosque.[45]

(b) In such a situation, it is permissible to go to another mosque to perform *Jumu'ah Salâh*. However, one must leave for this purpose at such a time that, in his estimation, upon reaching the *Jam'i* Mosque, he will be able to perform the four *rakah sunnah*, and thereafter, witness immediately the commencement of the *khutbah*.[46]

(c) If the person performing *I'tikâf* has gone to a certain mosque to perform *Jumu'ah*, then he may perform *sunnah* prayers after completing the *fardh* in that mosque. However, he cannot remain (in the mosque) thereafter.[47] If he remains for a period exceeding necessity then his *I'tikâf* is not rendered void because he has remained in a mosque.[48]

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43 Mabsut
44 Shâmi
45 Shâmi and 'Aalamgiri
46 'Aalamgiri
47 'Aalamgiri
48 Badâ'i

(d) If a person goes to a *Jam'i* Mosque to perform *Jumu'ah* and thereafter remains there and completes the remaining period of *I'tikâf*, then his *I'tikâf* will remain valid. This act is, however, *makrûh*.[49]

10.6 Transfer of Mosque

It is necessary for every person performing *I'tikâf* to complete his *I'tikâf* in the mosque where he commenced it. However, if he is faced with such an extreme difficulty and hardship that it is not possible for him to complete the *I'tikâf* in such a mosque, for example, because such a mosque may collapse, or he is removed therefrom under compulsion, or there is a strong danger to life or property by staying there (in the mosque), then it is permissible to move to another mosque and complete the *I'tikâf* there. If one has left for this purpose, the *I'tikâf* will not be rendered void, provided that upon leaving one does not wait or remain on the road but proceeds directly to the other mosque.[50]

10.7 Janâzah Salâh and Visiting the Sick

(a) Generally it is not permissible for the person performing *I'tikâf* to leave the mosque to participate in *Janâzah Salâh* or to visit the sick. However, if one left to attend the call of nature, and incidentally, on the road enquired of some person's health or participated in a *Janâzah Salâh*, then the *I'tikâf* is not rendered void.[51]

This is subject to the condition that the person did not leave with the intention of participating in *Janâzah Salâh* or visiting the sick, but that his intention of leaving was to attend the call of nature, and thereafter he also did these acts. This is so because if he leaves with the intention of doing these acts, then his *I'tikâf* is rendered void.[52] It is also a condition that one must not have to move from the road to perform the *Janâzah Salâh* or visit the sick, but that these acts are performed on the road itself.

Moreover, one should visit or enquire of the sick whilst one is walking on. Consequently, Hadrat 'Ayesha *Radiallâhu anha* has said that the Holy Prophet *Sallallâhu 'alayhi wasallam* enquired of the sick whilst walking on, and he did not change his way for this purpose.[53] In regard to *Janâzah Salâh* it is a condition that one does not stop at all after the *Salâh* itself.[54]

(b) Apart from this, if a person makes a condition at the time of the intention of the *I'tikâf* itself to the effect that if he wishes during the course of the *I'tikâf* to visit a certain sick person, or participate in *Janâzah Salâh*, or attend a certain Islâmic or

49 Fath-ul-Qadir and 'Aalamghiri
50 Fath-ul-Qadir and 'Aalamghiri
51 Badâ'i
52 Shâmi
53 Abû Dawûd
54 Mirqât

religious gathering, he will do so, then in such a situation it is permissible to leave the mosque for these purposes, and his *I'tikâf* will not thereby be rendered void. However, in this manner, his *I'tikâf* will become a nafl one, and will not remain *Masnûn*.

Factors that render I'tikâf void

I'tikâf is rendered void by the following factors:

1. Apart from the necessities mentioned above (Chap. 10), *I'tikâf* is rendered void if the person performing *I'tikâf* leaves the *hudûd* of the mosque for any other purpose although such leaving is for one moment.[55] It is clear that one will be said to have left the mosque when the feet (of the person performing *I'tikâf*) have been put outside in such a manner that according to custom one will be said to have left the mosque. Hence, if only the head is left outside the mosque, then the *I'tikâf* shall not thereby be rendered void.[56]

2. Similarly, if a person performing *I'tikâf* leaves for a valid *Shar'î* necessity, but after completing such a necessity, he waits or stays outside (the mosque) even for one moment, then the *I'tikâf* is thereby rendered void.[57]

3. If one leaves the mosque without q valid *Shar'î* reason or need, whether intentionally, in forgetfulness or by mistake, then in such situations the *I'tikâf* is rendered void. However, one will not sin for rendering the *I'tikâf* void if the leaving is due to mistake or forgetfulness.[58]

4. The *I'tikâf* will also be rendered void if a person under mistaken belief enters a part of the area of the mosque thinking that it falls within the *hudûd* of the mosque, whereas in fact it is excluded therefrom. Hence, it was emphasized in the beginning that one must properly ascertain the *hudûd* of the mosque before commencing *I'tikâf*.

5. Since fasting is a condition for *I'tikâf*, if the fast breaks then the *I'tikâf* is rendered void accordingly, irrespective whether such fast was broken for a valid reason or not, or intentionally or by mistake. In each of these cases, the *I'tikâf* is rendered void. The meaning of breaking fast by mistake is that a person whilst remembering that he is fasting does some involuntary act which is opposed to the requirement of fasting; for example, the person continued eating until the rise of dawn, or made *iftâr* before the setting of the sun under the mistaken belief that the time for *iftâr* had passed; or whilst gargling water entered the gullet by mistake although the person remembered that he was fasting. In all these situations, the fast is broken and the *I'tikâf* is correspondingly rendered void.

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55 Hidâyah
56 Al-Bahr-ur- Râ'iq
57 Shâmi
58 Ibid.

However, if a person forgot that he was fasting and in such state of forgetfulness ate, and drank something, then both his fast and *I'tikâf* are not rendered void.[59]

6. *I'tikâf* is also rendered void by sexual intercourse whether done intentionally or by mistake, and whether done during the day or night, inside the mosque or outside, and whether emission results or not. In all these situations, the *I'tikâf* is rendered void.

7. Kissing and cuddling is not permissible during the course of *I'tikâf*. If this causes emission, then the *I'tikâf* is rendered void. However, if no emission results then notwithstanding its illegality, the *I'tikâf* is not rendered void.[60]

Situations in which it is permissible to break I'tikâf

It is permissible to break *I'tikâf* in the following situations:

1. If such a disease emerges during the course of *I'tikâf* which is not possible to cure except by leaving the mosque, then it is permissible to break the *I'tikâf*.

2. It is permissible to break *I'tikâf* and go outside (the mosque) in order to save a person who is drowning or burning or to prevent a fire.[61]

3. It is permissible to break *I'tikâf* because of extreme disease which may have afflicted one's parents, wife or children.

4. It is permissible to break *I'tikâf* if one is compelled to go outside (the mosque), for example, if a warrant of arrest is issued by the government.

5. If a *janâzah* arrives and there is nobody else to perform the *Janâzah Salâh*, then also it is permissible to break the *I'tikâf*.[62]

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[59] Durre Mukhtar and Shâmi
[60] Hidâyah
[61] Shâmi
[62] Fath-ul-Qadir

The consequences of breaking I'tikâf: Rules of Qadâh

1. If the *I'tikâf Masnûn* is rendered void for any of the reasons set forth above, then it is *wâjib* to make *qadah* only of that day in which the *I'tikâf* was rendered void. It is not *wâjib* to make *qadah* of the full ten days.[63] The procedure of making *qadah* of this one day is as follows:

   If there is tune remaining in that Ramadhân, then one must perform *I'tikâf* with the *niyyah* of *qadah* in that Ramadhân commencing from the setting of the sun of one day until the setting of the sun of the following day. If there is not time in that particular Ramadhân or if it is not possible for any reason to perform *I'tikâf* therein, then apart from Ramadhân, one can keep fast on any day and perform *I'tikâf* for one day. On the other hand, if one makes qadah the following Ramadhân this also will be valid. However, there is no guarantee of fife and accordingly one must make qadah as quickly as possible.

2. If the *I'tikâf Masnûn* is rendered void, it is not necessary to leave the mosque. But one can continue the *I'tikâf* for the remainder of the last ten days with *niyyah* of *nafl*. In this way, the *sunnah al-muakkadah* will not be fulfilled but *thawâb* will be obtained for the nafl *I'tikâf*. On the other hand, if the *I'tikâf* was rendered void due to some involuntary mistake, then it is not inconceivable that Allâh *Ta'âla* may bestow in His infinite mercy the reward of the *masnûn I'tikâf* of the last ten days. Hence, it is preferable in the case of the breaking of the *I'tikâf* to continue the *I'tikâf* until the termination of the last ten days. However, it is permissible if a person does not continue the *I'tikâf* after the breaking thereof. It is also permissible to leave on the day that the *I'tikâf* is broken and to commence a nafl *I'tikâf* with nafl *niyyah* the following day.

3. Although the jurists have not written with precise clarity the procedure for the *qadah* of one day's *I'tikâf*, the following appears to be the procedure according to general principles: if the *I'tikâf* was rendered void during the day, then only a day's *qadah* is returned, that is, one must enter before *subh sadîq* for the purpose of *qadah*, keep fast and have the same day at the time of the setting of the sun in the evening. On the other hand, if the *I'tikâf* was rendered void in the night, then qadah must be kept of both the night and day, that is, one must enter the mosque before the setting of the sun in the evening, stay the night in the mosque, keep fast, and leave the next day after the setting of the sun.

The Adab [Etiquette] of I'tikâf

In view of the fact that the purpose of *I'tikâf* is to withdraw oneself from worldly affairs and devote oneself entirely to the remembrance of Allâh, therefore, one must during the course of *I'tikâf* avoid unnecessary talk and work. Whatever time one finds, one must spend such time in performing *nawafil* (*Salâh*), *tilawah al-Qur'ân*, and other *'Ibâdah*, *dhikr* and *Tasbihâh*. Moreover, the learning and teaching of *'ilm* of *Dîn*, lectures and *nasihah* and study of Islâmic books is not only permissible but also a cause of obtaining *thawâb*.

[63] Shâmi

Permissible acts [Mubâhât] in I'tikâf

The following acts are permissible in the state of *I'tikâf*.

1. Eating and drinking.

2. Necessary transactions of purchase and sale relating to the necessities of life. However, it is not permissible to make the mosque a centre of trade as such.[64]

3. Sleeping.

4. Haircut provided the hair does not fall in the mosque.

5. Talking and conversation, but it is necessary to avoid unnecessary talk.[65]

6. To contract a *Nikâh* or other transactions.[66]

7. To change clothes, apply scent and oil.[67]

8. To assist a sick person in the mosque, apply bandage or show him a medicine.[68]

9. To give lessons on the Qur'an or *'Ilm* of *Dîn*.[69]

10. To wash and sew clothes provided that when washing the person remains within the mosque and the water falls outside the mosque. This ruling also applies in the case of washing pots or utensils.

11. To pass wind in the mosque at the time of necessity.[70]

Moreover, all those actions are permissible in *I'tikâf* which are not *makrûh* or render the *I'tikâf* void, and which actions in themselves are *halâl*.

64 Qâdhikan
65 Shâmi
66 Al-Bahr
67 Kulâsatul Fatâwa
68 Fatâwa Darul Uloom
69 Shâmi
70 Shâmi

Makrûhat of I'tikâf

The following matters are *makrûh* in the state of *I'tikâf*:

1. To adopt complete silence because the adoption of complete silence in the *Sharî'*ah does not constitute *'Ibâdah*. If one adopts silence with the intention that such silence is *'ibâdah*, then, he will receive the sin of *bid'ah*. However, there is no objection if one does not regard silence as *'ibâdah* and endeavours to remain silent in order to avoid sin.[71] However, whenever a necessity arises, one must not avoid or abstain from talk.

2. To indulge in unnecessary and vain talk; some conversation is permissible in accordance with necessity, but it is obligatory to avoid making the mosque a place of vanities and unnecessary talk.[72]

3. To bring goods of trade and throw them in the mosque.

4. To enclose such area of the mosque for the purpose of *I'tikâf* that other persons performing *I'tikâf* or *Salâh* are caused difficulty or hardship.

5. To charge a fee for writing, or sewing clothes, or teaching on the part of the person performing *I'tikâf* has been considered as *makrûh* by the jurists.[73] However, if a person cannot earn to provide for *I'tikâf* for the fasts of the days of *I'tikâf* without charging such fee, then it is permissible for him to do so, on the analogy of sale. (And Allâh knows best).

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[71] Durre-Mukhtâr
[72] Minhatul Kâliq
[73] Al-Bahr

PART FOUR: MANDHUR I'TIKÂF

Introduction

The second category of *I'tikâf* is *I'tikâf Mandhur*, that is, that *I'tikâf* which a person has made obligatory upon himself by taking a vow [*nadhr*].

Having regard to the fact that this particular form of *I'tikâf* is rare m occurrence, only the necessary rules have been set out below. For details, one should refer to the books of jurisprudence or a Mufti.

Meaning of Nadhr

1. For the purpose of *nadhr*, it is necessary to employ or use such a sentence, the meaning and effect of which is that a person has made *I'tikâf* obligatory upon himself, or that such sentence is in common usage employed in the meaning of *nadhr*; for example, a person says:

"I have made the I'tikâf of a certain day obligatory upon myself."

or

"I am making a contract with Allâh that I will make I'tikâf on a particular day or *if Allâh cures a certain sick person, then I will make I'tikâf for a certain number of days."*

In the above situations, the *nadhr* will take effect and the *I'tikâf* will become *wâjib*.

Consequently, it is necessary to express the words of *nadhr* verbally. It will not suffice to make intention to perform *I'tikâf* in the heart. Hence, if a person intends in his heart to make *I'tikâf* on a particular day, then *I'tikâf* will not become *wâjib* upon him merely by virtue of such intention. Moreover, *nadhr* will not come into force if a person verbally expresses an intention to make *I'tikâf*; for instance, he says:

"It is my intention to perform I'tikâf on a particular day"

These words will not bring *nadhr* into force.[74]

2. If a person says that *'Insha* Allâh', I will perform *I'tikâf* on a particular day", then *nadhr* does not come into force by virtue of these words, and *I'tikâf* will not become obligatory upon such person. In such event, if he performs *I'tikâf* it is good. If not, it is also permissible.

3. If, without using the words, *'Insha* Allâh', he says, "I will perform *I'tikâf* on a particular day", and he does not use any word denoting *'Nadhr'* [Vow] or 'contract', then it is apparent that

[74] Imdâdul Fatâwa

Nadhr does not come into force. However, it is better out of precaution to act on these words.

Categories of Nadhr and their Legal Effect

There are two categories of *Nadhr*:

(i) *Nadhr Muayyan*, and

(ii) *Nadhr Ghayr Muayyan.*

(i) ***Nadhr Mu'ayyan:*** this means that the *Niyyah* of *I'tikâf* is made for specific day or days or month; for example, a person makes *Nadhr* that he will perform *I'tikâf* in the last ten days of Sha'ban, in which event it is *wâjib* to perform *I'tikâf* in these days of Sha'ban. However, if for some reason he cannot keep fasts in these days, then he must make qadah in other days.[75]

(h) ***Nadhr Ghayr Mu'ayyan:*** this means that no specific month or day is fixed for the performance of *I'tikâf*; for example, a person makes *Nadhr* that he will perform *I'tikâf* for three days. Hence, it will be permissible for him to perform *I'tikâf* in all those days in which it is valid to keep fasts, and accordingly, his *Nadhr* will be fulfilled if he performs *I'tikâf* in such days.

Manner of Fulfilling Nadhr

1. Fasting is a condition for *Mandhûr I'tikâf*. Hence, the performance of *I'tikâf* in a state of fasting is obligatory at all times whether such *I'tikâf* is carded out in Ramadhân or not.

2. If a person has made *Nadhr* for the *I'tikâf* of one day, then the performance of a day's *I'tikâf* will be *wâjib* upon him. Accordingly, he should enter the mosque before *subh sâdiq* and thereafter leave after the setting of the sun in the evening. However, at the time of making *Nadhr* for one day, intention was made in the heart to perform *I'tikâf* for twenty for hours - that is, the night will also be spent in *I'tikâf*, then *I'tikâf* will be obligatory for twenty four hours.[76] In such a situation, the person in question should, as in the case of the *I'tikâf* of Ramadhân, enter the mosque before the setting of the sun, and thereafter, emerge therefrom after the next setting of the sun.

3. If a person made *Nadhr* for the *I'tikâf* of one night only, then such *Nadhr* will not be valid, and he will not be obliged t6 do anything. This is so because fasting is not possible at the time of night and (*Mandhûr*) *I'tikâf* is not possible without fasting. If at the time of *Nadhr*, there was an intention to include the day as part of the *Nadhr*, then also the *Nadhr* will not be valid, and no obligation will result.

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75 Shâmi

76 Al-Bahr

4. If a person made *Nadhr* for the *I'tikâf* of two or more days, then the *I'tikâf* of both days and nights will be obligatory.

5. If a person made Nadhr for the *I'tikâf* of two or more nights, then also the *I'tikâf* of both days and nights will be obligatory.

6. If a person made *Nadhr* for the *I'tikâf* of two or more days, with the intention that he will perform *I'tikâf* only during the day and will leave the mosque in the evening, then such intention is legally valid. In such a situation, only the *I'tikâf* of the day will be *wâjib*. Consequently, such a person will enter the mosque daily before *subh sâdiq* and, thereafter, leave after the setting of the sun.

7. If the Nadhr was for the *I'tikâf* of two or more nights and the intention was confined to the performance of *I'tikâf* at the time of night, then no obligation results.

8. In those situations where the night was included with the day in the *Nadhr I'tikâf*, then the procedure will be to enter the mosque before the setting of the sun, that is, to commence the *I'tikâf* from the evening.

9. If a person has made *Nadhr* for the *I'tikâf* of more than one day, then he will be obliged to perform *I'tikâf* consecutively without interruption for the period in question. He cannot break the *I'tikâf* in the middle. For instance, a person made *Nadhr* that "I will perform *I'tikâf* for one month," then it is *wâjib*, for him to continuously without break per form *I'tikâf* in a state of fasting for one month. If he misses one day, then he will be bound to begin the *I'tikâf* for one month again. However, if at the time of *Nadhr*, he stated clearly that "I will perform *I'tikâf* for thirty separate interrupted days," then in such event *I'tikâf* may be performed with breaks or interruptions and need not be consecutive
   (These rules have been taken from *Al-Bahr al Râ'iq*)

The Fidyah of I'tikâf Mandhûr

1. If a person has made *Nadhr* for the performance of *I'tikâf* and he was unable to fulfil the *Nadhr* although he found time to fulfil same to the extent that death dawned upon him, then it is *wâjib* upon him to make *wasiyyah* to his heirs to give *fidyah* in place of such *I'tikâf*. The *fidyah* of one day *I'tikâf* is approximately one and three quarter kilograms of wheat or its value.[77]

2. However, if such a person never found the time to carry out the *Nadhr* - for example, he made *Nadhr* in a state of sickness and thereafter died before he was able to recover, then no obligation results.

[77] A contrary fatwa has been expressed in Khulasah al Fatâwa

3. In the case of the breaking of *Masnûn I'tikâf* which results in the obligation of *qada'*, the rule is the same, namely that *fidyah* becomes *wâjib* if *qada'* is not done although the time for it is available. If the time is not available, no obligation results.[78]

Restrictions of Mandhur I'tikâf

I'tikâf Mandhûr is subject to the same restrictions as in the case of *I'tikâf Masnûn*, and which have been explained in detail when dealing with the latter. For those matters in the case of *I'tikâf Masnûn*, it is permissible to leave (the mosque), it is similarly permissible to leave (the mosque) in this case also. Conversely, those matters which are prohibited under *Masnûn I'tikâf* are similarly prohibited here.

However, there is one difference, namely that if a person at the time of *Nadhr* states verbally that he will leave the mosque for the purpose of *janâzah* prayer, or visiting the sick, or attending a religious lecture or discussion or *majlis*, then it will be permissible for him to go outside for these purposes, and there will be no difference in the fulfilment of *Mandhûr I'tikâf* by so going outside for these purposes.

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[78] Qadhikan

PART FIVE: NAFL I'TIKÂF

Nafl I'tikâf

1. The third category of *I'tikâf* is *Nafl I'tikâf*. This form of *I'tikâf* is not subject to time, fasting, day, night - on the contrary, a person will receive the reward of *I'tikâf* if he enters the mosque with the intention of *I'tikâf* at any time and for whatever period.

2. In the last ten days of Ramadhân, if a person performs *I'tikâf* with the requisite intention for less than ten days, then such *I'tikâf* will be *Nafl I'tikâf*.

3. If a person goes to the mosque for the purpose of *Salâh* and at the time of entering (the mosque) formulates an intention to the effect that he will remain in *I'tikâf* for whatever time he spends in the mosque, then such person will receive the reward of *I'tikâf*.

   This is such an easy action that it requires for its fulfilment neither much time nor effort, and one receives gratis reward. All that is required is intention and concentration. Notwithstanding it is a matter of great regret if we, deprive ourselves of this reward. The requirement of this *Rahmah* of Allâh is that a person inculcates the habit that whenever he visits the mosque for any work, he makes the intention of *I'tikâf* so that he is not excluded from this *fadîlah*.

4. Nafl *I'tikâf* remains in force for the period that the person is in the mosque. Upon leaving or emerging from the mosque, this *I'tikâf* ends.

5. The person performing Nafl *I'tikâf* should complete the *I'tikâf* for, the period or days that he intended to undergo in *I'tikâf*.

   However, if he leaves the mosque for some reason prior to completion of the intended period, then he will receive reward for the period he remained in the mosque. For the remaining (that is, uncompleted) period, he is not obliged (that is, it is not *wâjib* upon him) to make *qadâh*.[79]

6. If a person, for example, made intention to perform *I'tikâf* for three days and thereafter upon entering the mosque, he commits an act which breaks his *I'tikâf*, then in such event his *I'tikâf* is completed— that is, he will receive the reward for the period he spent in the mosque prior to the breaking of his *I'tikâf*, and furthermore, no *qada'* is *wâjib* upon him (for the uncompleted period). In this event, he may leave the mosque if he wishes, or remain therein by making a new intention of *I'tikâf*. In such a situation, it is preferable that he completes the period for which he had made the intention of *I'tikâf*.

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79 Shâmi

7. Those that are unable to avail themselves of the opportunity of performing *Masnûn I'tikâf* in Ramadhân should not deprive themselves completely of performing *I'tikâf*. On the contrary, they should reap the benefit of *Nafl I'tikâf* and, thereby, perform *Nafl I'tikâf* for as many days as possible. If they cannot perform *I'tikâf* for many days, they should perform same for one day during holidays. If this is also not possible, then they should perform *I'tikâf* for a few hours. In any event, they should at least, upon entering the mosque, make intention of *I'tikâf* for the period of their stay therein.

PART SIX: *I'TIKÂF* OF WOMEN

I'tikâf of Women

1. The *fadîlah* of *I'tikâf* is not confined to men - women also can take advantage of it. However, women should not perform *I'tikâf* in the mosque. Their *I'tikâf* is only possible in the house. The procedure is and follows:

   Women should sit for *I'tikâf* in that place in the house which has been set aside for *Salâh* and *'Ibâdah*. If no such place has been previously set aside, then a place must be so set aside prior to the commencement of the *I'tikâf*, and the *I'tikâf* must accordingly be performed therein.[80]

2. If no specific place has been built or set aside in the house for *Salâh*, and it is not possible for some reason to so build or set aside a place therein, then in such event a woman may at her discretion demarcate any place within the house and perform *I'tikâf* there.[81]

3. It is necessary for a married woman to obtain the consent of her husband for the purpose of performing *I'tikâf*. It is not permissible for a woman to perform *I'tikâf* without the permission of her husband.[82] However, husbands should not without reason deprive their wives of performing *I'tikâf* by refusing consent. On the contrary, they should grant consent.

4. If a woman has commenced *I'tikâf* with the permission of her husband and thereafter he endeavours to prohibit or prevent her from completing same, then he cannot do so. If he succeeds in preventing her, then the woman is not obliged to complete the *I'tikâf*.[83]

5. It is necessary for a woman to be free from menstruation and *Nifâs* in order to perform *I'tikâf* - that is, she cannot perform *I'tikâf* in a state of menstruation and *Nifâs*.

6. Consequently, a woman should, prior to the commencement of *Masnûn I'tikâf*, determine whether the date of her menstruation will conflict with the *I'tikâf*, that is, occur whilst she is undergoing *I'tikâf*. If the menstruation is expected to occur towards the end of the last ten days of Ramadhân, then she must not perform *Masnûn I'tikâf*. However, she may perform Nafl *I'tikâf* for the period until the arrival of her menstruation.

7. If a woman has commenced *I'tikâf*, and thereafter menstruation commences during the duration of *I'tikâf*, then it is *wâjib* upon her to immediately abandon *I'tikâf*, as soon as her menstruation commences. In such a situation it is *wâjib* upon her to make *qada' I'tikâf* of

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80 Shâmi
81 'Aalamghiri
82 Shâmi
83 'Aalamghiri

only the day in which she abandoned the *I'tikâf* (as a result of the intervention of menstruation). The procedure of such *qadah* is as follows:

After the woman becomes pure of such menstruation, she keeps fast on any day and performs *I'tikâf*. If the days remain in Ramadhân, then she may make *qadah* in Ramadhân in which case the fast of Ramadhân will be sufficient. However, if Ramadhân has terminated at the time of her becoming pure from such menstruation, then she must thereafter specifically keep fast on a particular day for the purpose of *I'tikâf* and perform *qadah I'tikâf* for one day.[84]

8. The place within the home demarcated by a woman for the purpose of *I'tikâf* will for the duration thereof fall within the *hukm* of the mosque. It is not permissible for her to move from such place without a *Shar'î* necessity. She cannot leave such place and enter any other portion or area of the home. If she does so, her *I'tikâf* will break.

9. The rules applicable to men relating to moving from the place of *I'tikâf* are also applicable to women. For those needs and necessities in relation to which it is permissible for men to leave the mosque, it is similarly permissible for women to leave the place of *I'tikâf* for such needs and necessities. For those works in relation to which it is permissible for men to leave the mosque, it is similarly permissible for women to leave the place of *I'tikâf* for such works. Accordingly, women should, prior to commencing *I'tikâf*, thoroughly acquaint themselves with the rules relating to *I'tikâf Masnûn* which have been discussed earlier under the heading "*I'tikâf Masnûn*'.

10. During the *I'tikâf*, women may, whilst sitting in their place of *I'tikâf*, indulge in sewing and knitting. They can advise and guide others in regard to matters affecting the home. However, they cannot leave the place demarcated for *I'tikâf*. Moreover, it is preferable if they concentrate during the *I'tikâf* on *Dhikr*, *Tasbihâh*, *Tilâwah al-Qur'ân* and '*Ibâdah*. They should not spend too much time on other matters.

This short booklet is completed after explaining necessary rules.
May Allâh Ta'âla render it beneficial to all Muslims, and give the Tawfiq of Amal on it.

84 Commentary to Beheshti Zewar